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The Doctrine of Modernism and Its Refutation

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BY

J. GODRYCZ, D.D., PH.D., UTR. JUR. D.

Archdiocese of Philadelphia

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INTRODUCTION.

MODERNISM did not present itself to the philosophical and theological world as a definite and crystallized system. In such a form it would never have gained the sympathies of Catholics, but would have met with an early and speedy condemnation by the ecclesiastical authorities on account of its inherent and flagrant opposition to Catholic teaching.

By artifice and under the guise of orthodoxy, its tenets were smuggled into Catholic schools. They were not propounded in their entirety, but only partially, as opportunity allowed; they were gradually, but with extreme caution and great reserve, applied to different subjects of history, sociology, and philosophy, and finally they invaded the territory of theology.

The representatives of Modernism published their views in different periodicals, and, to divert attention, very often used fictitious names. Besides, they dealt out their

doctrine only in small doses. Yet we can trace a systematic coherence in their various ideas and by careful study we shall be able to reconstruct a complete and well-defined theory. So Modernism proves to be a philosophico-theological system based upon some few general and fundamental principles. Its mainspring is Positivism, and, more accurately, Positivism as influenced by the Rationalism of Kant. Positivism furnishes the very bone and sinew of Modernism. In its final consequences, Modernism, the same as Positivism, whence it proceeds, arrives at Indifferentism and Scepticism.

The aim of the present treatise is to give a clear and systematic exposition of Modernism, paying special attention to its fundamental ideas and by refuting the basic principles show the errors and inconsistency of the whole system.

In dealing with our subject we follow the order of the Encyclical, "Pascendi" of Pope Pius X, containing a keen and comprehensive analysis of the Modernistic theory.

As Modernists are imbued with a rationalistic and sceptical spirit, theological arguments would not appeal to them. We, therefore, base our discussion on scientific and rational principles, thus giving it a turn "ad hominem." The theological arguments we merely point out to the reader.

We do not quote any names of Modernists, so as not to hurt such persons who, having formerly adhered to Modernism, have now abandoned it.

CHAPTER I.

Limits of Human Knowledge According to the Doctrine of Modernism.

APART from the senses there exists another faculty of human cognition, called reason. It deals with phenomena. By observation it discovers the laws ruling them. Moreover, by a process of induction it summarizes these laws and formulates scientific principles. From these general principles it may, by deduction, draw conclusions about other phenomena, but about phenomena only.

Human knowledge, therefore, is capable of judging with scientific value only in so far as phenomena accessible to our senses are concerned; but by no process or means can it transgress these limits.

As long as human reason remains conscious of its natural limitations and confines itself to them, its conclusions are reliable and of scientific value. Our duty, therefore, will be never to outrun the domain of our experience. Reason and experience, confined to phenomena, are the only trust-

worthy instruments of science. Hence the true objects of science are phenomena or things palpable to the senses.

The Modernistic doctrine, thus limiting human science to material objects, excludes natural theology from the field of science, relegating God, as not being a material phenomenon, to those things which are inaccessible to science. Accordingly, human reason is absolutely incompetent to give us any scientific data concerning God and His existence.

Though Modernism refuses natural theology the character of a science, it admits that religion, being partly a material phenomenon as a sociological fact of experience, comes under the objects of scientific knowledge.

Refutation.

THIS theory is derived from Positivism, modified by the Rationalism of Kant. Kant, the father of Modern Rationalism, inaugurated a very intricate system of subjective philosophy based on the famous theory of formal ideas and logical categories. Thereby he destroyed the objective value of natural theology, leaving to its conclusions only a logical and formal signification.

Positivism was little concerned about theological problems; it repudiated them as utterly unscientific and resigned itself to deal exclusively with material phenomena, extolling them as the only objects of science.

Modernism follows in the wake by excluding God from science and making Him an object of a human sentiment.

We may prove, however, that God is an object of scientific knowledge in the following manner:

Modernistic Positivism grants that human reason is capable of detecting the laws governing material phenomena and of establishing scientific principles. And, in fact,

reason has proved its efficiency by discovering numerous laws or principles ruling the physical, chemical and physiological universe. These principles or laws constitute the respective sciences.

Reason will not rest satisfied until it has further analyzed the law discovered by science and investigated the general notion of law.

Of course, natural law is a word carrying with it some precise meaning. What is the signification of the word law in such current expressions as physical law, chemical law, etc.; or physical principle, chemical principle, etc.? The fundamental conception of law is an ascertained working sequence or constant order among chemical, physical, physiological and other phenomena. Laws are statements of the orderly condition of things in the phenomenal world. They denote constancy and uniformity.

But where do they originate? Whence is this stability of processes and this constant mode of operation upon which we base our science and our very life? Whence the harmonious reign of Law? Does it proceed from nature?

Before we can answer this question we must analyze the term nature. By nature we understand the sum of phenomena which appeal to our senses.

Phenomena show themselves to us as a harmonious totality which we call nature; nature, consequently, means nothing more than the sum total of orderly phenomena striking our senses. Hence, nature cannot be the source of the laws governing phenomena, since it is only a comprehensive symbol for the phenomena themselves. The reason of the laws must be beyond the phenomena; and the harmony of the totality cannot be accounted for by the totality itself. We must admit some underlying reality, reducing the numerous phenomena of nature to law and order. This reality is one and the same in all phenomena, because they are mutually subordinate and by this subordination concur to produce a harmonious unity. Using the language of natural sciences, we may express this in the following way: all particular laws of nature are subordinate to general laws. These general laws, in their turn, must be the manifestation of one fundamental law; otherwise it would be impossible to explain the

unity and order appearing in all phenomena and especially in the mechanism of celestial bodies.

Consequently, the various laws which science tells us govern the phenomena of the universe proceed from one source. Seeing the harmony, the order, the finality, the design in all these phenomena, we are compelled to look upon them as the work of a supreme intelligence.

Hence all laws flow from one Being, endowed with intelligence of the highest order. This Being we may call the Supreme Law, or God.

We have arrived at this conclusion by a strictly scientific process. It has led us beyond the world of phenomena. However, this cannot be a reason for denying its logical stringency. If every chemical or physical law, formulated by science, has scientific value, the Supreme Law, of which all phenomenal laws are but the irradiations, must also be acknowledged by science.

Therefore, when we quote a scientific law, we tacitly avow God's all-pervading and regulating agency (*concursus divinus*). And if this point of view is intentionally ignored by science, why does it recognize the phe-

nomenal aspect? Yet to abstract from the latter would mean to throw all human knowledge into utter confusion and flatly to contradict our experience.

Since it is the same law, whether we consider it as God's directive impulse or whether we view it as experimental fact in its working capacity, we must in both cases credit its claims to scientific recognition. For the same mental process, induction, leads us to either result.

This holds true of all phenomena, even of the most recondite and evasive, such as the electro-magnetic, which, according to a well-established and universally accredited hypothesis, are produced by the vibrations of atoms of ether. These vibrations arise from the impulse communicated by the above-mentioned Law. For nobody will contend that these vibrations are produced by the atoms themselves, since it is impossible that inert matter move itself. If any one will have it that there is a force in the atoms moving and organizing them, we accept this view, remarking that this force is essentially different from the atoms (from matter, matter being subject to this force), that it is One and the Same in the entire

universe, that it is the Highest Intelligence and a Person (because every intelligent being is a person), namely, God.

Human reason, therefore, while drawing its inferences from phenomena, points to God every time we are confronted with a physical, chemical, or physiological law. If God is not a scientific object and if conclusions bearing on Him are unwarranted, then we must likewise reject the principles and laws of which science boasts. Again this is absurd and impossible.

It remains that God's activity (*concursus divinus*) is reflected in the laws of the phenomenal world and that from their harmonious co-ordination He appears to be One, Intelligent and independent of phenomena.

These inferences about God are true not only in the logical order of ideas, but also in the objective world of things, because unity, mathematical order, dimension and proportion of bodies, dependence and finality, all exist outside of us in the appearing phenomena.*

*At least there are stable groups to which we apply the idea of unity, harmony, etc. Kant affirmed that the ideas of unity, harmony, etc., were valid only in the logical order, because our mind imposes them on phe-

Modernists, therefore, teaching that human reason can reach only phenomena and never arrive at any reliable conclusion concerning God, are evidently wrong. Their positivistic cast of mind stops short of a thorough examination of the ideas of scientific principle and scientific law.

The Modernistic tenet, that God is scientifically unknowable, is a very pernicious doctrine and will produce much harm, especially among those who are unable to penetrate its sophistry.

Through the medium of experience we only perceive material phenomena striking our senses. With the help of different instruments, discovered by science, we examine and analyze these phenomena, but detect nothing in them but a changeable and individual element; the law ruling them is not directly perceptible to our senses, since it differs essentially from phenomena. Phe-

nomena; whence it would follow that all speculations derived from them are of merely subjective value. The fallacy of this reasoning appears from the following argument: Granting that we impose these ideas on phenomena, it nevertheless remains true that we cannot apply them indifferently and arbitrarily to all phenomena and under all circumstances, but only in certain, invariable, and determined cases. Consequently these ideas have an objective import and scientific value.

nomena are material and sensible; the law is transcendental and spiritual; phenomena changeable and contingent; the law stable and absolute.

When talking about the historical development of the different nations, Modernists admit, with the modern historiosophers, that certain stable laws shaping social phenomena are traceable in the history of mankind. We, therefore, ask Modernists what these historical laws determining the progress and course of social events are? There can be but one answer, namely, that they are nothing else but the directing influence of Eternal Law. Medieval historians called it Providence, teaching that Providence molds history and social phenomena in general; modern historians have changed only the word, using instead of Providence the expression, historic or social laws. Everybody perceives that it makes no difference which name we use, provided that it denotes the activity of a Being, that is One, Intelligent and Spiritual; that is, Eternal Law—God.

The same Eternal Law that rules physical, chemical and physiological phenomena also rules social phenomena—with this dif-

ference only, that in physical, chemical and physiological phenomena absolute necessity reigns, whereas in social phenomena the free will of physiologically normal individuals comes into play.

When, therefore, we establish social or historical law discovered and proved by social or historiosophic sciences, at the same time and by the same act we affirm the interposition of Supreme Law—God.

God is, therefore, a scientific object or a proper object of human reason. He is not only a scientific object, but the most fundamental scientific object, the foundation of all sciences; because without One God—One Eternal Universal law governing the universe, system would be impossible, and without system and the uniform proceeding of one Law and one Ruler the universe and especially the mechanism of celestial bodies could not exist for even one moment, but chaos and confusion would hold universal sway. The existence of system and systematic unity in the entire universe can only be explained by admitting the existence of one Supreme Law, from which all particular laws proceed.

As the Supreme Law is the foundation

and basis of system and unity in the universe, so in the different sciences treating of the laws governing their respective fields, the Supreme Law, being the basis of all laws, should be the first object and the basis of all principles.

Science of to-day confesses that one of its highest aims is the systematizing of phenomena and of laws already discovered. It accomplishes this object by subordinating particular laws (and particular data) governing phenomena to general laws. In this way comparative sciences were created, based upon the relations and analogy among phenomena. We clearly perceive that neither scientific comparison nor analogy nor hypothesis (the foundation of comparative sciences) will have scientific value unless we suppose that all general laws are guaranteed by one fundamental law—Supreme Law.

Therefore, as system in nature requires God, so does system in the sciences imply a Supreme Principle—a Supreme Law—God. God, therefore, is the basis of all scientific principles. His highest intelligence embraces all laws and principles in their totality and integrity; they are mirrored partially in phenomena and studied piece-meal by the different sciences.

Every scientist, when entering upon some physical, chemical or physiological experiment, implicitly asserts that law and method prevail in the universe; otherwise he would not believe that under the same circumstances the same cause generates the same effects, and his experiments would be vague and useless; but by admitting system in nature he implies that all natural processes are controlled by one Supreme Law—God.

Therefore, God is a scientific object.

CHAPTER II.

The Origin of Religion.

MODERNISM, true to its positivistic and rationalistic character, by eliminating God from scientific objects, denies the theoretical scientific value of natural theology, and, in general, of all theological sciences. It derives the idea of God from a special sentiment, called "the need of the divine or need of God." In this respect the Modernistic theory is more logical and consistent than the Kantian doctrine, which bases theological ideas upon "postulates and categories." Hence, Modernism, from the rationalistic point of view, is an improvement in comparison with Kant's doctrine.

Religion, according to Modernists, is a vital, social phenomenon, developing with the development of society; therefore, it must have its foundation in human nature, and especially in human sentiments.

Modernists, after having made a psychological analysis of human sentiments, found among them a special sentiment which they call "the need of God or the divine." Regarding its material side, this sentiment, as

all others, plunges its roots in the nervous system and in the contractions and relaxations of the heart (commonly called heart-beats). Regarding its spiritual side, it is God revealing Himself in human nature. It manifests itself as an impulse and a necessity to believe in God and in general transcendental truth; and, although it is innate in everybody and though everybody experiences it, nevertheless it appears strongly only under particularly favorable circumstances and in particular individuals. This sentiment begets faith, whose object is God.

God, therefore, according to the theory of Modernists, is not the object of science based on reason, but of faith based upon a sentiment, "the need of the divine" which originates religion by giving birth to faith.

This sentiment is God's revelation and the beginning of natural and supernatural religion; it is God Himself who causes revelations and at the same time is the object of His revelations.

At first this faith generated by sentiment is but dimly conscious, but it gradually grows into complete consciousness under the influence of religion.

In the gradual evolution of this sentiment a special fact must be noticed: it does not develop itself as something isolated and solitary, but in close conjunction with vital phenomena, absorbing and transforming them in its peculiar way, elevating them above their natural conditions and raising them to the supernatural order.

This is the reason, according to the doctrine of Modernists, why we find so many miraculous events and supernatural effects in the history of the Church and in the Holy Bible.

All these miraculous incidents, scientifically considered, have no importance or value, because they are the object neither of natural science nor of history, being called forth and intrinsically modified by faith and sentiment.

From a religious and sentimental point of view they have great value because they satisfy the exigencies of our desire for the divine. Hence, Modernists teach that if we intend to give a scientific form to the history of the Church we must eliminate from it (and from the Bible) all miracles and supernatural events, because they cannot be regarded as scientific objects.

Modernists attribute scientific value only to those facts of history and religion which appear to be entirely natural and which do not transcend our understanding. Thus, as far as religious facts are not, as they say, distorted by religious sentiment, they are scientific.

Refutation.

LET us examine in the first place the sentiment called by Modernists "the need of the divine." An analysis of our sentiments undoubtedly reveals the existence of the sentiment in question, especially under the stress of certain circumstances. But Modernists are wrong in identifying it with divine revelation and making it the root of faith and religion.

This sentiment is not a supernatural revelation, but only the manifestation of natural law. Human reason naturally possesses in itself a certain rule or judgment showing to man the moral value of certain actions, and this is what we call conscience. The sentiments respond to the moral dictates of reason and are influenced by them. Hence, a man enlightened by the innate moral rule is capable of distinguishing between good and bad, and, by his sentiments, is attracted towards good actions and repelled by bad actions.

This is moral conscience and the concomitant sentiment is the sentiment of morality; it is less energetic in a man morally depraved. We may call this sentiment the

need of God as the Supreme Justice and the Supreme Moral Beauty; but we cannot confound it with God's supernatural revelation and the beginning of religion and faith.

Assuming that this sentiment, as Modernists want it, is identical with supernatural revelation, we would fall into a flagrant contradiction; viz., that all religions, not only Christianity, but also paganism, are supernaturally revealed, for not only Christians but also pagans possess the sentiment of "the need of the divine," it being born with every man. Furthermore, it would follow that since the same God reveals Himself in all Christian and pagan religions by means of this inner sentiment, He ought to reveal the same religious truths to all. But considering that not only Christianity is entirely opposed to paganism in its teaching, but that even the different Christian denominations are very much opposed to each other concerning their doctrine, it follows that God contradicts Himself—which is evidently preposterous and blasphemous.

Therefore, the doctrine of Modernists, identifying the sentiment of "the need of the divine" with supernatural revelation, is evidently wrong and can neither be accepted

by the Catholic Church nor by any other Christian denomination; even the Israelitic religion of Moses would repudiate it.

Consequently, neither supernatural revelation nor religion in general can have its origin in the sentiment called "the need of the divine." Being the manifestation of moral conscience in man, it may, indeed, encourage the development of the ethical part of religion, but it cannot give birth to religious truth. Thus, the much-vaunted theory of the Modernists about the need of the divine or the vital immanence of God goes no further than to prove the existence of natural law in human minds and hearts.

Progressing upon the same lines that religion springs from a sentiment, they push their doctrine further and inform us that the history of the Church and the Holy Bible, in a great many cases, are transfigured by this religious sentiment. To have a claim to scientific authority, they must be pruned considerably and purged of all supernatural elements and religious excrescences.

To exclude from Church history and the Bible everything that does not square with our knowledge of the powers of nature would be an anti-religious and anti-scientific proceeding.

In the first place, it would be anti-scientific: Modernists have to admit that men judge everything according to the degree of intellectual development attained at the time in which they live. Many things which we consider to-day as natural would have been thought unnatural and impossible by everybody three hundred years ago. The same happens to us; we know that human science will not stagnate, but that, on the contrary, it will make continuous progress; and what we proclaim to-day to be impossible may, two or three hundred years hence, be considered an easy achievement. It is, therefore, very improper and unscientific to use the standard of human intelligence of to-day as an infallible criterion to pass sentence upon what is possible or impossible in Church history and in the Bible.

Such a method, adopted not only in Church history but also in the natural sciences, would be very imprudent, because we cannot consider the human intelligence of to-day as an invariable test. No science, would recognize such a principle, because it would prove an enormous obstacle to its future development. The theory of Modernists, therefore, exacting the elimination

of all that seems impossible from Church history and the Bible, in the first place, is not scientific; moreover, it is anti-religious and full of contradictions in itself.

In the Holy Bible and in the history of the Church we find different facts which surpass human intelligence not only of the present time, but of all times; nevertheless, human reason can prove that they involve no inherent contradiction which would make them absolutely impossible. But as natural forces are insufficient, they must have been performed by the help of supernatural agents.

Modernists, in their theory regarding transfigured facts, implicate themselves in a glaring contradiction. On the one hand, they teach us that the sentiment of "the need of the divine" is a supernatural revelation, and on the other hand, they affirm that by this sentiment many facts of the Holy Bible and of Church history have been distorted and transfigured. But how could God, revealing Himself through this sentiment, co-operate to corrupt and distort, and, in general, to mar historical facts, stripping them of their scientific accuracy? Does it not necessarily follow that God's supernatural revelation, instead of enlightening hu-

man intelligence and imparting superior knowledge to man, falsifies his ideas and troubles the sources of his natural cognitions, depriving Church history and the Bible of their scientific character? Therefore, the Modernists' doctrine is anti-religious and contradictory.

Historical criticism does not by any means require the elimination of facts which seem impossible to us, but it calls for a thorough examination of the documents in which they are related, meanwhile not impugning their veracity but abiding the result of the inquiry. Its function is not to decry any fact as impossible off-hand and on general principles, but to examine the sources by which it has been transmitted to posterity. Its office is to subject the trustworthiness of the witnesses, testifying about extraordinary facts, to a severe test; to establish whether we have to do with the testimony of eye-witnesses or only of such as depose from hearsay; whether the accounts are contemporary to the events or have only been gathered after the lapse of time from memory; whether the character of the witnesses is irreproachable and their judgment reliable. After that it is the privilege of the Church to determine whether

the facts were natural or supernatural and whether the authors were inspired (in the question of the Holy Bible). Hence, it is only prejudice to cancel beforehand and on account of preconceived ideas, historical or Biblical facts, because historical criticism does not in the least require such a proceeding, but investigates impartially any fact brought before its tribunal. The Modernists' doctrine, trying to prove that sentiment is the beginning and the foundation of faith, is philosophically wrong. It is reason and not sentiment that inclines man toward religion. God first enters into our consciousness in the light of the principle of causality, but not in the dim shadow of a vague and obscure sentiment. The beauty, harmony and unity of the phenomena of the universe testify to the existence of God as the cause of this wonderful order. It is, then, by His awful majesty as Supreme Justice that God impresses our conscience and stirs our feelings.

Hence, religious truths are not the objects of feeling, but of reason; because every truth, whether religious, mathematic or historic, being a judgment, is the outcome of a process of reasoning and not the object of feeling.

CHAPTER III.

Relation Between Science and Faith. The Sacraments.

MODERNISTS hold that science and faith differ entirely one from the other, the former concerning itself with phenomena appealing to our senses; the latter with the product of a sentiment. To faith they assign the reality of the divinity which many experience in their hearts, and such phenomena as are closely associated with this inner experience. The latter are mostly disfigured by faith, and for this reason can no more belong to science.

From a scientific point of view, Modernists aver that these phenomena are erroneous, being disfigured; but for the believer and his religious needs they have a practical value. Notwithstanding the fact that according to Modernists the fields of science and faith are entirely distinct, faith is made subject to science in different points; because in every religious fact, outside of the divine reality and its experience by sentiment, which elude the grasp of science, there are certain religious formulas belonging to

the sphere of phenomena and therefore falling under the control of science.

Besides, every believer, living in the world of phenomena which comes under our observation, ought to submit to the control of science in everything that pertains to phenomena. At last, Divinity, revealing itself in human sentiment, expresses itself in the intellect of man in the form of an idea. Science claims this idea as its right, in order to preside over its evolution, to purify it from extraneous and coarse elements and to give it a proper setting.

In general, Modernists claim, faith should not clash with the scientific theories accepted at the time; and if any opposition arises, faith ought to yield to science and acknowledge its primacy.

Now a Modernist harmonizes his scientific ideas with his religion in this way: as a philosopher he does not believe in those religious facts for which science cannot account, but as a theologian he preaches them from the pulpit, considering them as religious symbols. In the same way he looks upon dogmas as the symbolical representations of the object of faith and as the instruments of a more perfect cognition of God and an intimate union with Him.

Regarding the Sacraments, Modernists teach that they are only symbols created at a later date. Yet our Lord is the author of the Sacraments in a metaphorical sense, inasmuch as He focused the consciousness of all Christians and so it contains as a germ the complete structure of external religion, unfolding and maturing under the influence of time.

They are material signs having no other role than that of manifesting the inward religion. The inner feeling spontaneously blossoms out into such exterior, sensible manifestations. In time these manifestations acquire a definite and universally acknowledged form, and so we can explain the formation of the Sacraments. In their turn they react upon the sentiment, from which they sprang, and intensify our faith. Moreover, they have a great efficacy in propagating religious feeling and faith among others. Here their efficacy and power end.

Modernists admit the divine action upon the human soul, but they explain it either in a pantheistic or in a naturalistic sense, denying any other activity of God which is

not that of the first cause and the same in the entire universe.

The Holy Bible, according to the principles of Modernists, is a collection of religious experiences. Faith, they say, consists in religious experiences developed under the impulse of sentiment. Among these experiences there are common ones such as happen to any man of ordinary character and average virtue. But then there are also unusual and striking experiences vouchsafed only to people of superior merit and sanctity, when the divinity reveals itself to them more intimately and in a more perfect manner. This latter kind of experience is related in the Holy Bible, in the Books of the Old and New Testament. Reading about such experiences we revive them in our hearts under forms and shapes borrowed from the present time. Thus, religious fervor is kindled and inflamed in our souls.

The author, aglow with a vehement perception of the "need of the divine," reproduces in the Holy Bible the experiences of his ardent faith, and believers, when reading the Bible, renew in their hearts what moved and stirred the soul of the inspired author.

The books of the Holy Bible, as Modernists confess, were written by men of great sanctity and virtue, who, feeling the genial warmth of a living faith penetrating their soul, were internally prompted and inspired to write down what they felt. This is the only inspiration acknowledged by Modernists.

Furthermore, they maintain that many facts in the Holy Bible are transformed and disfigured by religious sentiment; of course, such facts have no scientific value. They teach that the Pentateuch and the first three Gospels were formed and developed gradually by later commentaries, additions and interpolations, which transformed and augmented the original elements. Hence, the Holy Bible, according to Modernists, has its vital evolution corresponding to the evolution of faith.

Criticizing the text of the Holy Bible, Modernists freely and independently deny its authenticity in many places.

Refutation.

THE erroneous distinction which Modernists make between science and faith is the natural consequence of their fundamental principle that God is not the object of science and reason, but of a sentiment, "the need of the divine."

As reasoning power and sentiment are two different things, Modernists conclude that science has a field of its own entirely separate from that of religious faith, because religious faith is the object of sentiment.

We have already proved that God is the object of science; hence the Modernistic consequence, placing science and faith on entirely different grounds, must evidently be relinquished; nevertheless, we have to show by direct arguments that the Modernistic distinction between science and faith is wrong.

There is but one reason faculty in us. When we judge about anything, the act of judgment is performed by this power; when we reflect upon our ideas, the act of reflection again proceeds from the same faculty; when we observe, for instance, physical phe-

nomena and by experimentation discover a physical law, this, too, is due to the same power; when analyzing the discovered law, we perceive that it has its source in God, and this likewise is an exercise of the same reason, disclosing the existence of God.

When, further, judging from phenomena (seeing their beauty, unity, etc.) by mental speculation, we discover different attributes of God, the same reasoning power is active. The same reason, therefore, decides in scientific questions as well as in religious. When it arrives at a point where its own forces are insufficient to delve further into God's truth, because data on which reason could base its speculations are wanting, then Divine revelation supplies this deficiency, giving new data which we should be unable to discover by our own efforts.

But even in this case the faculty drawing its logical inferences from revealed premises is the same reasoning power which forms all other scientific conclusions in physical, chemical or social sciences.

These arguments clearly show the difference between science and religion; that is to say, between secular and religious or theological sciences.

All sciences are dependent upon the same logic and the same reasoning power; we follow the same rigid process of thought in secular as in theological science. And since the theological sciences, treating of God, are more abstruse and of greater stability, the secular sciences should be willing and prepared to assist the theologian in his arduous task by their splendid discoveries, especially in physics and philology.

But the services rendered by secular sciences can never entitle them to force their hypotheses upon theology and to tamper with the facts of revelation; for theological conclusions, deduced from revelation, without any doubt possess a higher degree of certainty than scientific hypotheses, which may be reversed by subsequent discoveries.

Experience teaches us that theology is not opposed to genuine scientific truths; that is, to well-established principles, but that it may be opposed to doubtful hypotheses.

When theological sciences expound Divine revelation, secular sciences must remember that their hypotheses, which seem to be opposed to revealed truth, are only human conjectures, opinions, guesswork; while, on the other hand, Divine revelation

is the work of the Author Himself, who certainly knows very perfectly the work of His hands.

The only duty of science is to prove the possibility of revelation, and, with regard to the individual truths, to demonstrate the fact that they have actually been revealed. The latter task is greatly facilitated by the authority of the Church possessing the promise of God's assistance.

Modern scientists have broached different hypotheses opposed to the teaching of the Catholic Church. But there is no reason to accept these hypotheses as the dogmata of science. Modernists, dreading and fearing this opposition, went to such extreme measures as to deny the scientific value of theology and endeavored to safeguard the existence of God against the assaults of science by removing Him to the unexplored region of sentiment.

These extreme means are not necessary to prevent collisions between religion and hypotheses, which, evidently, are not substantiated as scientific principles, but are only doubtful conjectures.

It is strange how a rash hypothesis or a hasty conclusion of some reckless scientist

impresses and unsettles the mind of the man of average intelligence and superficial education. Not having leisure and knowledge to investigate a problem, he is influenced by the most contradictory solutions cropping forth every day. He admires all hypotheses, even absurdities, about which he hears or reads in the newspapers. When such people learn of some new discovery or some frivolous experiment, they are startled and wonder and clamor: "Look at this; where is the limit of the possibilities of science? What will impede its progress? Where will it come to after two hundred years?" They are positive that science in the future will overthrow religion.

It is not to be wondered at that ordinary men are intoxicated with such pseudo-hypotheses or sensational experiments, when Modernists, among whom are, without any doubt, many specialists in science and profound thinkers, are so thoroughly bewildered by scientific novelties and fads.

If we review the historic development of the sciences, we notice that very many hypotheses which formerly were famous, have dwindled away and become a memory of the past. So it happened to the celebrated hy-

pothesis of evolution. Not so many years ago it excited the entire scientific world (now it recruits its enthusiasts only from the unlearned classes); many thought it would entirely transform the world and abolish all religion. Evolutionists, enamored of their new theory and seeking the connecting links between the existing classes of beings, created an infinite number of unknown plants and animals, to represent the stages of transition; their fancy was very fertile in producing beasts more dreadful than apocalyptic dragons, which they intended to pass off as our ancestors.

All this was done without sufficient scientific data and without a solid foundation; of course, they claimed that all their hypotheses were constructed by inductive methods based on comparisons of skeletons and relics of fossils. However, fancy and prejudice influenced their conclusions to the detriment of scientific accuracy.

We do not deny that the theory of evolution has been instrumental in unearthing some very interesting and valuable facts. In the first place, Evolutionism has created comparative anatomy and comparative physiology, the greatest and the most important branches in natural sciences.

These comparative sciences help naturalists to systematize and classify the enormous world of vegetables and animals on the basis of their anatomical structure and the physiological development of their organs. They have done away with the old-fashioned and defective classification according to external properties.

But neither comparative anatomy nor comparative physiology overthrows religion; on the contrary, these sciences have only proved that God, when creating, followed the wisest method, bringing forth first the less developed beings and then, gradually, those of more perfect structure, depending upon very complicated physiological functions.

Besides this, the theory of evolution created and fostered the science of micro-organisms, one of the greatest discoveries in our time, fraught with the most important consequences for medical lore.

Even the science of micro-organisms has not undermined religion; rather it dealt a severe blow to materialism, which, in its superficial way, beheld everywhere only atoms and matter. When asked to explain the meaning of law, materialism was complete-

ly puzzled and knew no other answer but that it was a certain uniform proceeding in the phenomena of nature. In the first part of this treatise we have abundantly refuted this definition and proved that it is only a vague subterfuge to evade the necessity of admitting the existence of God. Yet they impose it upon the world as an infallible dogma.

These wonderful tiny organisms of such frail and delicate structure and yet with completely developed minute organs and multiple functions, bespeak the infinite wisdom of the Maker and belie the crude theories of Materialism.

Scientists began to apply themselves to the study of the development of the different organs and sensitive faculties of animals, and in their researches came upon such important laws as those of adaptation, degeneration, reversion to type, correspondence with environment, and heredity. These principles have thrown new light on the natural as well as the social and pedagogical sciences. But they have in no way been disastrous to Divine revelation. Real science, soberly weighing the testimony of experiments and rightly following the laws of

thought, never clashes with Divine revelation nor interferes with religion. It is sham science, inspired by prejudice and outspeeding by its hasty conclusions the slow course of observation and experimentation, that always harps on the discord between science and religion.

An honest scientist can never conscientiously say that he has positive and certain proofs against religion and Divine revelation. He will sooner or later detect a flaw in his reasoning or in his experiments. Babblers in science are the first to decry religion; and those who have accomplished the least in scientific and painstaking research are the most daring in advancing materialistic and anti-religious theories. Contempt for religion seems an easier road to fame than laborious study. And so, while sneering at the dogmas of religion, they dogmatize on all matters in a most uncritical and overbearing manner and demand that everybody shall accept their materialistic dogmata. They will not tolerate that anybody speak of a human soul or the substantial form of a living organism; but brand this as medieval superstition. Nor will they admit of anything but brute matter and raw ma-

terialism. Any other but the materialistic interpretation of the universe is rejected *a priori*, without even a glance at its merits or proofs.

Modernists, intimidated by such bold assertions and the formidable array of popular hypotheses, anticipated a new conflict between science and religion. To forestall this dreaded event and to prevent its fatal consequence, they placed God and religion outside the pale of science, thinking to secure a healthy and undisturbed development of both religion and science by this divorce. However, such precautions were superfluous, because there really existed no conflict between both.

It is worthy of note that great scientists, celebrated specialists, or profound thinkers never assail religion; they are either thoroughly religious or else indifferent toward religion and very tolerant.

The fiercest enemies of religion come from the ranks of those whose mental equipment is of a low order, lacking especially originality and penetration. They readily espouse the cause of atheism and propagate its tenets, seeking by their extravagant radicalism the admiration which they cannot gain by

their scientific achievements. There is no reason why religion should bow to such a pseudo-science. From honest discoveries and unbiased science it has nothing to fear; for every new step in the realm of nature brings us face to face with hitherto unknown samples of order and design, and every newly-discovered sun and lichen and crystal hymn the glory of the Creator.

Inspired by the same unwarrantable anxiety in presence of the daring conclusions of social sciences, Modernists advocated some unfeasible reform in matters concerning the dogmas of the Church and its magisterial authority, going to the length of surrendering the final appeal and decision in matters pertaining to faith, the Sacraments, and the administration of the Church, to public opinion.

We will consider these subjects later, bestowing special attention on the social conditions of to-day, but, before doing this, let us examine the Modernistic teaching about the Sacraments, grace, and the Bible.

Regarding Modernists' principles referring to dogmata, we will criticize them in a separate chapter when talking about the Church.

The Sacraments, according to Modernists, are merely symbols externally manifesting religion and arousing religious feelings; they communicate religious experiences to the believer.

The efficacy of the Sacraments as instruments (instituted by our Lord) of divine, supernatural grace is sufficiently proved in theological tracts, and we need not go over this ground, because it is unknown to our adversaries. The propositions and innovations suggested by them concerning these points are incompatible with the very nature and mission of the Church.

If the Sacraments are only symbols communicating religious experiences and eliciting in human hearts strong religious feelings, if they are not true instruments or means of supernatural grace, they are nothing at all. If it were only for the symbolic ceremonies, we could invent them ourselves. There are signs and symbols of a far more impressive character than the external rites used in the administration of the Sacraments; for instance, religious operas; they would represent religious facts and ideas so forcibly that the public would be moved to tears.

If, therefore, the Sacraments are mere symbols kindling religious emotions, it follows that we do not need the Church at all, and that we do not need the Lord's death on the cross; but we would only need religious opera-houses where the different religious facts could be enacted on the stage. Why do Modernists not state frankly and consistently the drift of their secret desires? The undercurrent of all their speculations strongly makes for the abolition of ecclesiastical authority and for the banishment of God from all scientific and moral considerations. All dogmatic elements would be discarded; feeling and fancy would run riot; the Gospels would be abandoned; the Church would be a superfluity, the hierarchical order absolutely useless; the only proper form of worship and religious service would be the Biblical opera with sensational stage effects and insinuating music, rousing religious sentiment to their highest pitch and thus supplying all rites and ceremonies. Prayer would be discredited; its very soul would evaporate; for how can we pray to a God of whose existence we can have no assurance, but in whom we believe in a vague, obscure way, whose shadowy

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form is faintly outlined on the misty, ever-shifting background of a fickle sentiment? These are the consequences to which the principles of Modernism would lead us. No church organization, pretending to be a vehicle of divine grace, can stand with these principles. The Church would give up her mission as organ and channel of divine grace and destroy herself, were she to admit the Modernistic interpretation of the Sacraments.

The Catholic doctrine of the Sacraments as efficacious means and instruments of grace, instituted by our Lord, is proved at large in theological treatises by historical and Biblical arguments. To these we can add an argument drawn from experience. Any number of pious Christians will testify to the wonderful effects wrought by divine grace in their souls. We could almost call this experimental evidence of the efficacy of the Sacraments, for in many instances the workings of grace become so apparent that only rank prejudice can disregard them.

As Modernists confound grace with the general action of God on all things created, the Church, as a medium of grace, from this standpoint, would also be useless.

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For this general co-operation with second causes proceeds immediately from God and is necessary to all things alike; it is equally provided for all creative activity, that of material agents as well as living forces, in the ordinary course of Providence. It is an abuse of the term, to call grace this indispensable impetus which the first cause imparts to all beings. Again we see the utter absurdity of the vagaries of Modernism, forging even the adopted sense of words. In their language we would say that the stone receives grace to fall and the rose grace to grow and bloom.

Modernists admit that our Lord is the author of the Sacraments in a certain analogical sense; although they are of later date, because His consciousness reflected the development of Christian experiences and also the growth of the external forms of religious worship of all times.

We have strong evidence in the Holy Bible, history and tradition that our Lord is actually the author of the Sacraments; the Bible quotes His words by which He established them.

This evidence is so overwhelming that even non-Catholics cling to those Sacra-

ments at least, as coming from our Lord, which are mentioned in the Bible. The Modernistic notion of the Sacraments has never obtained in the Catholic Church; it is subversive of our most elementary notions of the powers of the priesthood and of the very essence of the Church. If it has any meaning at all, it is that which was condemned by the Council at Trent: "If any one say that these Sacraments are instituted solely to foster the faith, let him be anathema."

According to the teaching of Modernists, the Holy Bible records the experiences of saintly men. Their sentiments were stirred in their very depths, the need of the divine assumed extraordinary dimensions; they felt the breath of the presence of God within them and their very souls were aflame with religious enthusiasm. These interior emotions they described in the Bible. And as it was God who had inspired them, we call the Bible the word of God. The same holds good of tradition.

The falsity of this doctrine was sufficiently shown when we proved that the sentiment which Modernists regard as the source of divine inspiration is only the manifesta-

tion of conscience in man. It is the echo of the natural moral law, resounding in our breasts; but it has nothing to do with supernatural inspiration and revelation.

Divine inspiration, being the transmission of a truth by God to the inspired writer, requires the exercise of the intellectual faculties; it does in no way address itself to sentiment or emotion. The sentiments are unable to grasp truth. They are impressed by sensible things. They cannot be the channels to convey supernatural ideas to men. If our emotions are aroused by certain powerful ideas, it is only through the intellect. Also in what we call poetical inspiration, the intellectual element predominates. A great idea flashes on the mind of the poet; in this the whole interest of the man is absorbed; his whole being is centered in it; his passions are called into play; his emotions are thrilled; every fiber tingles with animation; all his powers are elevated; life is at its highest tide. It is this complex, exalted state which we call poetical inspiration. But, though it encompasses the whole being, its source is in the idea, in the intellect. The idea touches the springs of the emotions and makes the heart flutter. The

idea brings light into the mind and warmth into the affections. Without ideas there is no inspiration; but ideas can only reach us through our intellectual faculties. The physiological concomitant proceeds in the same order. The brain, presenting the crude materials to the mind, is wrought to a high degree of tension; its energy is greatly enhanced; from the brain the impulse is conveyed to the various nerve-centers and runs like an electric current through the whole nervous system. The sentiment is but the shadow of the thought. Sentiment plays an important role in inspiration, but only inasmuch as it mirrors an idea.

If, therefore, the poet's inspiration (which is only a natural action) does not proceed from sentiment, but from reason, how can the divine inspiration in the Holy Bible consist in God's action upon sentiment? Hence, the Modernistic doctrine destroys the true idea of inspiration and degrades it to some obscure commotion of the inferior faculties alike unworthy of God and of man.

Another incongruity would result from the Modernistic interpretation of inspiration and revelation. The need of the divine

may attain to a high degree of intensity in a Christian as well as in a pagan; but it will manifest itself in very different ways in the two cases. But if this sentiment embodied an explicit revelation of God, God would be directly responsible for all the errors and the abominable practices of heathenism. There is no possibility of reconciling the Modernistic idea of revelation to any sane philosophy, let alone any form of Biblical religion, be it Catholicism, Protestantism, or Israelitic Mosaism.

We have, when speaking of the sentiment of the need of the divine, enlarged upon the views of Modernists with regard to their so-called distorted and transfigured facts; at present it will suffice to recall the observation we then made, that this point evidently involves a contradiction.

Modernists, as we know, teach that all Biblical facts and the facts of Church history which surpass natural powers are transfigured and distorted by religious sentiment, and, consequently, these facts have lost all significance in the eyes of science. Yet it is through this very same sentiment that God reveals Himself to man. But how can God's revelation alter truth and falsify

historical events, to such an extent that they are no longer recognized by science? This, indeed, would be a very bad service rendered by divine revelation. It would misdirect our efforts, puzzle our minds, and make uncertain what was certain. That is not a help to human reason but an obstacle put in the way of truth. It would mean that to reach the naked and sober truth about historical facts, the rubbish that had been heaped upon them by religious sentiment or divine revelation must again be cleared away. It would be silly to maintain even for a moment that such could be the effect of divine revelation. If there is a divine revelation, it divulges truth and not error; it gives a bolder relief to natural facts, but does not rack them out of their proper shape and normal proportions; it communicates historical data, but does not spread fables. There remains no alternative but to deny the existence of a divine revelation or to renounce the uncritical doctrine of transfigured and distorted facts in the Bible and Church history. Applying their destructive theory to the Bible and sifting its books, Modernists do not hesitate to affirm that these books, and especially the Penta-

teuch and the first three Gospels, have evolved gradually from a primitive brief document by various accretions and interpolations.

In the textual criticism of the Holy Bible they adopt the comparative method and make generous use of it. This method was used with great success by the celebrated Mommsen in reconstructing the text of Roman Law.

Comparative philology, rapidly developing from the time of Max Müller, furnished, without any doubt, ample and useful material to form a critical method of correcting and restoring historical texts by comparison with contemporary documents; but this method, used so successfully in unearthing the text of the Roman Law, cannot be admitted under the same conditions in criticizing the text of the Bible.

The comparative philologico-historic method was adequate to the task of reconstructing the original text of the Roman Law, because in this case it had to deal only with the history of two peoples, the Romans and the Greeks, and with two closely-related languages. But in the case of the Bible things are too much complicated to

admit of unraveling by comparative philology. Here there is question of numerous languages of the remotest antiquity, with which we are but little familiar; many nations are involved of whose history, lost in the mist of bygone ages, we have but inaccurate and confused notions. Under such unfavorable circumstances and with so little reliable knowledge, it would be unfair and rash to attempt a textual reconstruction of the Bible according to the principles of comparative criticism.

Modernists were too hasty in subjecting the text of the Bible to the crucible of a comparative criticism, whose instruments were imperfect and whose results, therefore, will needs be erroneous. In fact, it is sad to behold how they have dismembered the Sacred Books, how they have rejected numerous texts as unauthentic and cast doubt on every passage. Only shreds of the battered and shattered Bible they would leave us.

The Catholic Church does not neglect philologico-historic discoveries that may help to fix the primitive text of the Holy Bible, which has passed through so many translations and transcriptions. It has already appointed a special Commission for

this purpose, which will invite many scientists, famous historians, philologists, and theologians, not only Catholics but also Protestants, known in the Christian world as specialists in Scriptural study. This institution, started under the auspices of Pope Pius X, promises to be one of the most important works in the history of the Church. The task that lies before it is arduous, but noble and glorious. Its attitude toward the Bible will be one of prudent reserve and calm, cautious criticism, far removed from the unwholesome, overbearing, and precipitate radicalism of the Modernists. The fact that it is under the tutelage of the Church and of responsible scientists, gives us this security. The extreme theories of the Modernists have wrought havoc in the Christian world and produced a state of mental fermentation, detrimental to clear insight and safe judgment. In their misguided efforts to shield the Bible from the imaginary attacks of science, they have surrendered it to its deadliest foes—Rationalism and Scepticism.

CHAPTER IV.

The Church and Dogma.

THE Church owes its birth, according to Modernists, to a double need; that of the individual and that of the mass. The individual believer feels in himself the impulse to communicate to others his religious experiences, especially if they are of a striking and extraordinary character. Masses have a collective consciousness (the soul of masses). When a common faith pervades them, they are prompted to manifest outwardly the conformity of their religious views. In order to safeguard their religious interests, to interchange their inner experiences among themselves and to carry out the common religious ends in a more perfect way, they coalesce and form a society.

To procure unity of aim and harmony in the means adopted for its realization, there must be a government. Without an authority to divide the work of the society, to direct the individual efforts and to subordinate them to the common good, there would

be no advantage in the united endeavor, but disorder, mutual hindrance, and, consequently defeat of the end desired.

This is the reason why the Church as well as other secular societies require a government.

Church government has disciplinary, doctrinal and liturgical authority. This triple authority emanates from the religious society. The collective conscience of the masses confers secular jurisdiction and authority on civil officers and magistrates, and likewise it bestows spiritual power on the ecclesiastical superiors. In the Middle Ages the opinion prevailed that the authority of the Church was directly derived from God. This idea has been supplanted by that of vital emanation, which makes authority spring, organically, from society itself. It should not become untrue to its origin, but adapt itself to the conditions of the time and the progressive needs of society. It must shape itself to modern patterns of government. Law and dogma should be in conformity with popular wants. The exercise of power must not be tyrannical, but should give free scope to social evolution; it must not thwart the onward movement of spon-

taneous religious development. A misunderstanding of the nature of ecclesiastic authority and an abuse thereof will result in terrible disaster to the Church and to religion. For the sense of liberty has reached such dimensions that it will not brook undue and illegitimate restraint. Only a reform of the actual governmental system of the Church can prevent terrible intestine conflicts.

Dogmas also are explained by the sentiment of the need of the divine. Man bodies forth his religious thought in certain formulas. By reflection and in correspondence with environment they are more and more elaborated. Finally they receive the sanction of the Church and thus are elevated to the rank of dogma. As the inner religious needs fluctuate and the external circumstances change, new concepts are evolved, new clusters of formulas collect, and new dogmas are authorized by the Church.

Theological speculations differ from dogma, as they do not proceed from religious consciousness but from the intellectual faculties. They help to harmonize religion and science and prepare matter for future dogmas.

Refutation.

MODERNISTS explain the beginning of the Church by the sentiment of "the need of the divine," which prompts a mutual communication of religious experiences. Religious worship, therefore, according to them, is only a means of communicating religious experience; hence, in the first place, they do not acknowledge that one of the principal reasons for the existence of the Church is public worship, which is not the need of sentiment but a duty of rational creatures toward their Creator.

Public worship can only exist within church-organization and as the former is one of man's essential duties, the existence of the Church becomes necessary; otherwise, a man could not fulfil this principal duty. Hence the existence of the Church is not based on the sentimental need of religious intercourse, but on the most important duty of man toward God.

Christians do not betake themselves to church to stimulate sentiment; that may be a reason to resort to the theatre and assist at a drama, because human sentiment requires at times an artificial stimulant to

quicken the emotions, to invigorate the feelings, and to tone the finer chords of the nervous system. But the question of the origin of the Church belongs to a different sphere. Public worship is a solemn and well-defined duty, and the Church which enables us to perform this duty is based on this very obligation and is established by God.

On this point the doctrine of Modernists is contrary not only to the teaching of the Catholic Church, but also to that of all other Christian denominations; for no church can allow itself to be degraded to the level of a theatre, administering to the emotional wants of our being. This is precisely the doctrine of Rationalistic-Positivism and religious scepticism, granting the Church the right to exist as a means of emotional gratification, but not acknowledging its inalienable right and charter, which it has from God.

It more and more appears that the entire doctrine of Modernists is based on some few fundamental principles, and especially on the principle that God and faith have nothing to do with reason and science, but rest only on sentiment. It is the generative principle, the red thread running through all

their speculations; the warp and woof of their system.

The dependence of ecclesiastical authority upon the public in framing new laws and establishing new dogmas would be baleful to both the Church and the public and would frustrate the mission of the Church. Dependent upon the public, it would be controlled by the most influential party and very often become the slave of two or three men who generally shape public opinion and actually rule society. The Church could not effectually correct errors in the field of morality, but would be compelled to bow to the public and indulge its errors; hence it would be seriously hampered in carrying out the divine mission for which it was created by God.

The divine origin of the Church may be gleaned from strong arguments, minutely exposed in theological treatises; but as these positive proofs have no great weight with the Modernists, we call their attention to the terrible consequences resulting from their doctrine.

From the history of scientific and social development we perceive that the public is continually turning from one system to

another, and that it is swayed by every breath of pseudo-scientists. Enthusiastically it embraces to-day that which it condemned yesterday. Considering this fickleness and lack of maturity, can we sincerely wish to subject the Church to wavering public opinion and make dogma dependent upon the whims and fancies of the public mind?

The public is not competent to judge about dogmas, especially in regard to those truths which surpass human reason, because God did not promise His assistance to the laity but to the magisterial authority of the Church.

In so far as disciplinary laws are concerned, the Church changes them according to changing conditions and adapts them to the peculiar needs of the time, always endeavoring to promote public welfare by proper and reasonable means. Hence, disciplinary laws are not stationary; when they are outgrown by social evolution they become obsolete or are formally abrogated. It is true, the Church is slow to abolish her old laws and loath to part with them. But without this tenacious conservatism of the Church, the very groundwork of society would have long been swept away by the mad rush of reform.

The Church carefully observes the development of things and patiently abides her time. She has never been known to insist on the application of a law that had become detrimental.

But, whereas disciplinary and liturgical laws are subject to change, dogma is immutable. Truth is constant; it outlives all times and is affected by no progress of mankind. And dogma is the infallible expression of truth and partakes of its stability. Nor is it in any way to court public applause, for the faithful have not been entrusted with the power of teaching or judging in matters of revealed truth.

The definition of a new dogma does not mean the discovery of a hitherto unknown truth. It is not a complete and unprecedented novelty nor a departure from the old teaching. It has its hold upon the past and many points where it is connected with tradition and history. It has long loomed on the intellectual horizon, growing more and more distinct. It has always been implicitly contained in the Bible and in tradition. The new definition brings it out clearly, states it in explicit terms, and makes its universal acceptance obligatory. The defini-

tion does not create that which was not, but shapes what had been formless. The Church is infallible also as regards the opportune moment for defining a new dogma. It promulgates the new definition when the needs of the faithful call for it. The occasion of the declaration may be the appearance of some heresy, a heated controversy over a doubtful point, or some other reason making a clear, precise, and authoritative statement of the truth desirable. It is not by popular vote that a new dogma is defined, nor upon the suggestion of the faithful. The Church, directed by the Divine Spirit, seizes the right moment and needs no earthly power to admonish her of her duty. Thus the dogmas of the Church are neither a matter of feeling, nor of Modernistic sentiment, nor of popular preference; they are truths, and, being truths, they are the objects of reason, and do not depend upon public sentiment.

In framing laws, either disciplinary or liturgical, or establishing new dogmas, the Church, without any doubt, pays attention to the faithful, but not in the sense of Modernistic doctrine; that means that the Church provides everything that is conducive to the spiritual weal of its subjects and

as much as possible also promotes their temporal interests. But it cannot comply with all the demands of reform. What seems good to some may be prejudicial to the community. The Church must take a broad stand and never lose sight of the common good. Party interest finds no grace in the eyes of the Church. It never sacrifices the sacred interests of its children to popular applause or to the egoistical policy of the few.

The opinion of different scholars, either secular or theological, may prepare the way for the definition of a new dogma, but no scholars, whatever their erudition may be, can ever extort a definition from the Church. In this she is supreme. She alone has the promise of the assistance of the Holy Ghost; but no scientist or theologian can claim such an enlightenment or supernatural guidance for himself. This does not exclude a certain limited co-operation of the learned in the definition of dogma, especially in the preliminary steps. As a matter of fact, the Church never establishes a dogma without a very long, careful, and profound examination of the question, taking into account not only the Bible, tradition, history, and the Fathers, but also the reasons given by theologians

and scientists. In short, the Church utilizes all means which human reason may offer to throw light on the question, but all these things are not sufficient where the truth which has to be determined surpasses human reason. Hence the Church needs, other than these means, the special help of God.

Dogmas, therefore, cannot depend upon public opinion, because they are an essential prerogative of the Church; and for this reason they must be unchangeable likewise.

Modernists teach that the Church, by establishing unchangeable dogmas, puts obstacles in its way for future development. This is evidently wrong. Every science possesses a certain number of sure and stable principles without which it would not be a real science; therefore, how much more necessary is it for the Church, which claims to possess the science that guides man in the most important matters, to have certain stable principles. The stable and certain principles in religion are unchangeable dogmas, natural and divine laws. The conservative element of the Church with its criticism of everything new produces very salutary effects upon society, because society, if not curbed in its desire for innova-

tions and offset by the Church's veneration for the traditional, would be completely wrecked.

The conservative element, not only in the Church but also in secular societies, is necessary as a centripetal force, progress being compared to a centrifugal force. We do not deny that progress is a necessary condition in society, but we desire to call attention to the fact that progress without conservatism results in radicalism and anarchy, uprooting everything that has proved to be useful and good and replacing it by reforms that have not stood the test of time. Therefore, the dogmas of the Church cannot be changeable, any more than the scientific principles forming the framework of a science can be changeable.

Some Christian denominations frowned on the Catholic doctrine regarding dogmas and submitted their creed to individual approval; experience has taught them to what sad consequences this measure leads. Their doctrine is in a state of continual fermentation; every minister teaches his own views on the most important questions, and the public itself does not know what to believe. Dogmas and, in general, the government of

the Church, being entirely dependent upon the public in many Christian denominations, lose their authority in the family and in society.

The Rev. Dr. Newman Smith, pastor of the First Congregational Church, in his beautiful and profound sermon, says among other things:*

> For one thing Protestantism has lost the old authority of the Church. It has lost it in its own families. Romanism has authority in the family from birth to death; from baptism to extreme unction. Protestantism has lost the voice of authority also in the State; our churches as churches are not accounted to be political powers. More than this, Protestantism has organized or rather, as it is, disorganized thought. It is not merely that worldliness is coming in but much religion is withdrawing itself from our churches. Protestantism has lost power to give to the people a good religious education. With all this, Protestantism has utterly lost the unity of the church. I am not speaking of the causes for this, but I am facing the facts.

The writer just quoted does not give the different causes which have produced the consequences he mentions; but he certainly understands them very well. We think that, among them, one of the most important is

*N. Y. *Evening Post*, 28 December, 1907.

the submission of religious dogmas and Church laws to the public, who, in many Christian denominations, may freely criticize, change and abolish them, and create new dogmas and laws; under such conditions the Church depends entirely upon the public and possesses neither unity nor stability of doctrines; its ministers have to teach that which is applauded by the public; they dare not correct errors and abuses because this might make them liable to discharge. This is the reason why many Christian non-Catholic thinkers have been trying during the last decade to bring about unity in the teaching of the different non-Catholic denominations and to introduce a kind of ecclesiastical hierarchy among them.

Modernists, advocating the ratification of dogmas by public opinion, favor a practice which is condemned by the more profound Protestants who perceive the terrible consequences of such a policy.

That Modernists could in good faith make such a suggestion can only be understood when we remember that for the most part they are men of theory and not of practice; they are professors of different institutions and publishers of various periodicals, but

they have not enough experience in pastoral work. If they were pastors, and saw how things work, they would know the confusion into which not only the entire Catholic Church, but even a single parish would be thrown, if the dogmatic doctrine and, in general, the administration of the Church were dependent upon the public and not upon the ecclesiastical superiors.

If we take the members of a Christian community, we find that the majority are men of good disposition, who do not interfere very much with the ecclesiastical affairs of the parish; besides this class of people, there are some highly educated and without moral defects. Then we have the third element composed of individuals who are mostly without moral principle and religious foundation. They generally try to make a business of everything, not excepting religion and morality, and, being very often energetic and impressive, they actually form public opinion. The majority, who are men of peace, readily fall in with the opinion of these few persons, or those who do not go so far, in order to avoid collisions, are generally silent and let things take their own course. The better element keeps aloof from

the trouble-makers, and thus they have the road clear for their game. Hence, if the doctrinal and administrative authority of the Church were in the hands of the public, the parish would practically be surrendered to a few doubtful individuals, who would seek their own advantage and turn the usurped power to their personal use and to the detriment of the community and the interests of religion.

What would happen to a single parish would happen to the entire Catholic Church; it would be ruled by political tyrants and demagogues who would try to satisfy their own ambition and greed, making the Church their servant in order to realize the more easily their materialistic aims. All the corrupt methods of modern politics would be introduced into the Church of God. She would be handicapped in her holy mission, and, instead of being an instrument of God for the salvation of souls, she would become a tool of men for the accomplishment of their selfish purposes.

CHAPTER V.

Relations Between Church and State.

THE Church, as Modernists teach, has an entirely different end from the State. Formerly, the temporal was subordinate to the spiritual and hence the Church was dominant; but conditions have changed and the public no longer regards the Church as having been instituted immediately by God. Therefore, a Catholic, as citizen, is in no way responsible to the Church for his conduct and principles of action.

Lastly, Modernists strongly insist that the Church should be entirely separate from the State.

Refutation.

THE theory of the separation of Church and State does not look so bad when the Government is liberal and impartial toward religion, like the Government of the United States. All religious denominations in the United States enjoy complete liberty, and the Government far from suppressing any religion, protects the interests of each as far as it is permitted to do so by the United States Constitution. But separation does not look like this in European countries; there separation means something entirely different; namely to separate the Church from the State would be to confiscate or appropriate all Church property; in such circumstances generally, some members of the Government sell this property to their families and alienate the proceeds instead of handing them over to the national treasury, as lately happened in France. Separation means the cessation of all salaries due to the Church for estates of which it had ben arbitrarily dispossessed.

Confiscation of Church property sounds agreeably to the ears of the Church's enemies who, seemingly, are working for the

welfare of the country, whilst in reality they are only looking for their own profit. They always imagine that the Church possesses great wealth, unmindful of the fact that, after the many spoliations which the Church has suffered, especially in some European countries, it has become so exhausted that in some places, as in France, it has not sufficient means for its support, to effect which is exactly what the enemies of the Church conspire.

Separation means the abolition of all religious institutions, asylums, hospitals and schools; appropriation of all their funds and the elimination of religion and ethics from these establishments. No mention of God, after separation, is allowed in the schools, in the courts of justice, and, in short, in all public transactions and buildings. This European separation of Church and State, therefore, ought not to be confused with the American plan of separation.

America is a liberal country; the officials of the Government do not favor absolutistic tendencies, they are men of integrity and believe in fair play and a "square deal" for all; nor do they hanker after the public funds. The officials of many European countries

are of an entirely different character; they are impoverished and seek to enrich themselves by fair means or foul, especially at the expense of the Church; they are accustomed to despotic measures and respect neither right nor property.

Not only European public officials, but even European socialists, living in extreme poverty, show the lowest instincts toward the Church. Oppressed by the Government and subdued by armed force, they are ready to put dynamite under every one who has something to eat. American socialists are animated by a different spirit; they seek to ameliorate the condition of the wage-earner; for this purpose they organize the working classes so as to gain adequate representation in the legislative bodies. Thus they intend to secure legislation protective of the interests of labor. These means are evidently lawful and have nothing in common with the bloody excesses of European anarchists.

Hence, neither the leaders in American politics nor the poor people and socialists (not being pauperized and degraded as are the corresponding classes in Europe) understand by the separation of the Church from the State the seizure of its property (which,

in America, is mostly in the name of private persons) and its enslaving by oppressive and restrictive laws.

The divorce of Church and State in the United States of America, simply means a free church in a free country; the State does not shackle the Church by unfair laws. In Europe, separation would reduce the Church to extreme poverty and abject slavery. It would not remain a simple disunion, but would be synonymous with subjugation.

The real possessors of church property in European countries legally are the Governments, which, when separating the Church from the State, will, in the first place, retain the property of the Church on the plea that the social spirit of the day requires this. This is, however, a mere pretext invented to give a coloring of justice to this wholesale pillage; for only an infinitesimal portion of the proceeds netted from the sale of church property finds its way into the public treasury, and this only *pro forma.*

The Government does not seize upon the enormous wealth of the different anti-social corporations, such as banking corporations, gambling corporations and trusts, but they start their social reform by the confiscation

of church property which, however, generally falls short of their expectations, as it stands in no proportion to the popular estimate.

Trusts and corporations enjoy immunity from confiscation, because the political leaders themselves are interested in them and reap great profits from them.

Therefore, the separation of the Church from the State in Europe, proposed by Modernists, would injure not only the Catholic Church, but all Christian denominations, because all possessions of which the Government is the legal holder, would be forfeited.

In those European countries, and especially in France, where separation has been effected, the Church does not by any means possess freedom. The State, even after the separation, does not permit the Church to build up institutions, organize societies, instruct the people, or exercise freely the various functions of its sacred mission. New laws, annoying its ministers and impeding their activity, are passed and enforced with a spirit of animosity and vexatious intolerance.

Why, therefore, do Modernists, vaunting liberty so much, help to place the Church

in a condition of such hopeless bondage? But even their assertion that the State is absolutely independent of the Church, by reason of the diversity of their aims, is wrong. The Church inculcates moral principles and announces the eternal law of God. It teaches that man is responsible for his actions to his Maker, and thus gives morality a firm foundation and powerful sanction. The State pursues temporal ends and maintains order and justice. But its efforts will miscarry, if it does not base its authority on the truths which the Church teaches.

Freethinkers claim to prove that it is enough for man and for the happiness of society to possess the material means of support and a certain comfort of life; Modernists come very near to this doctrine when they propose that a citizen should perform his duties without heeding the Church. But how will a man perform his duties if he does not believe in God's justice and does not acknowledge any higher aim than the gratification of his passions; will he refrain from wrongdoing if it seems advantageous? We have to answer that such a man, lost to all sense of moral responsibility, will always be inclined to overreach others and to disre-

gard law and order if his passion and selfishness prompt him. The only thing to check his criminal instincts would be the brute force of the police. And we know in how many instances this will fail.

Therefore, the temporal social aims cannot be properly realized without the help of the spiritual power. The State will be working for its own safety and securing its highest interests when it protects the Church and patronizes its ministers. This protection it must exercise in subordination to the ecclesiastical authorities.

If civil authority does not second the Church in this respect, it may be sure that citizens without religion and morality will not attend properly to their duties; for materialism will never be able to produce the noble virtues, the glorious altruism of high-spirited citizenship. Let us quote the oft-cited words of the Father of our County, the immortal George Washington:

> Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert the great pillars of human happiness, these firmest props of the duties of men and citizens. . . . Let it simply be asked, where is the security for property,

for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

But who will disseminate religious principles among the people if the hands of the Church are trammeled? Who will bring the leaven of religious truth under the masses that it may permeate thought and feeling, if the Church is on all sides hedged in by restrictive laws?

To this it would come if the proposition of the Modernists were to be carried out. The Church would become the victim, the prey, the game of political leaders. They would meddle with its most sacred functions and make it subservient to their ambitious aims. Therefore, the doctrine of Modernists, regarding the separation of Church and State as it is understood in Europe, is opposed to the liberty of the Church of God and its holy mission.

CHAPTER VI.

Final Remarks.

A PECULIAR feature of Modernism is that it does not come from one author but from many. Most of them are unknown. They have displayed great zeal and energy versed in their respective sciences and familiar with every branch of learning. Their fervor, though misguided, sprang from a sincere desire to defend the Church against the attacks of modern science. To equip themselves properly for their great task, they applied themselves eagerly to a profound study of the authors and theories hostile to Catholicism. Unfortunately, they were not sufficiently on their guard against the subtle poison exhaled from the dangerous writings. Becoming more and more familiar with error, they absorbed its spirit, as one breathes infection that hangs in the air. Most of them may have remained unconscious of this mental infection which had befallen them. Henceforth all their thoughts were imbued by false principles and their theories reeked with errors. Some, however, the pioneers, were fully aware of this

false leaven hidden in their mind. With apparent design, they introduced rationalistic and positivistic principles into Catholic teaching. Whether they were prompted by malicious intent or whether they actually thought this the only effectual method of defending Catholic doctrine is not for us to decide. But they understood from the beginning that they were in opposition to the teaching of the Catholic Church. On account of their vast erudition, the warm and sympathetic tone of their writings, the seductive charm of their literary style, the originality of their views, and their catching enthusiasm for truth, they easily succeeded in gaining many disciples. Especially young clergymen were powerfully impressed by the earnestness of their appeals and the insinuating fascination of novelty. The clergy of Germany, France, Italy and the United States (perhaps not to the same extent as the others) showed a fair sprinkling of Modernists.

Who would not have been captivated about fifteen years ago by the inspiring promises of the Modernists to prepare a gallant phalanx of young clergymen able to cope with the most formidable adversaries

of religion by the broadness of their views, the keenness of their arguments, the accuracy of their erudition, and, last though not least, by their unswerving loyalty to the Apostolic See! Thus outfitted for his ministerial work, the young priest would command the esteem of his fellow-citizens by his intellectual superiority; he would attract the doubtful and the hesitating by the firm self-reliance of his conviction, and resist the bold advances of the anti-religious spirit by the quickness of his defense. Such were the fair pledges of Modernism. But they resembled beautiful blossoms that remain sterile, because the cankerworm has corroded them to the quick. The fatal virus that corrupted Modernism and doomed it to barrenness, were the rationalistic and positivistic elements it contained. It was bound to degenerate into rank scepticism.

When this tendency became manifest and the adherents openly professed the most irreligious doctrines and lured so many ecclesiastics and laymen into error, the Holy Father, Pope Pius X, saw himself compelled to anathematize this pernicious system.

After the condemnation of Modernism, the opinion of many was that this measure

was inopportune and harmful. But this view has no foundation. How long, then, shall the Church tarry? Is it still time to delay and procrastinate, when men openly declare that God is unknowable, that religion is a matter of sentiment, and that the Church is a creation of religious feeling; when scepticism ravages the Church of God and filters into all classes of society; when it erects its pulpits in the very precincts of the sanctuary and poisons the utterances of those who should proclaim the word of truth?

It is certain that every unprejudiced person must applaud the act of Pope Pius X, because Modernism, striking at the very root of religion and undermining the authority of the Church, is a most dangerous doctrine, all the more so, as it presents itself under such deceptive forms and makes proselytes with such daring audacity and by such astute craftiness.

The drift of modern thought in respect of religious matters is so confused and wary that the compromising attitude of Modernism, especially when commended by the clergy, would cause universal scepticism.

A reconciliation between modern thought

and religion cannot be effected by mincing religious truths, or by assuming the premises of scepticism and extracting from them some kind of theology. Unless the doctrine of the Church is stripped of its very essence, that is, completely destroyed, it will never appeal to the rationalist or freethinker. Religious truth cannot meet rationalism on its own ground, because they are and ever were and always will be absolute antipodes. There is a world between them. A chasm that cannot be bridged over separates them. All efforts to this effect must necessarily prove abortive. Scepticism excludes faith. But Modernism makes the futile attempt to wed the Christian religion to a sceptical spirit. And it thinks to accomplish this herculean task by impregnating faith itself with scepticism. But a sceptical faith is a consumptive, a disintegrated faith, or rather no faith at all. The spirit of the time is anti-religious. It rejects all religion, however much diluted by sceptical and rationalistic ingredients. If the men of our day are to be regained for the Church, the causes of the prevailing anti-religious spirit must be removed. The very roots of scepticism must be destroyed, and then we can think of im-

planting in the heart the seeds of religious belief. We will examine these causes in order to seek effective remedies.

The first cause indirectly producing an anti-religious spirit in the different classes, especially in Europe, is the social movement. The social movement, appearing not only as a tendency but as a violent revolutionary spirit, was caused by imperfect and very often unjust laws regulating economic relations. This defective legislation tends to pauperize the masses and to concentrate enormous wealth in the hands of a few. Pauperism destroys morality and religion, for the hungry man is easy game for scepticism and atheism. The laboring class of the present time is compelled to struggle for bread; there is a difference between working for bread and struggling for bread; we said that the working class must struggle for bread. The laborer receives a salary insufficient to buy the necessities of life; nor are the wages in proportion to the work performed; besides, the price of food and the cost of living are daily increasing.

Then the small pay which the wage-earner gets is not stable; it is only for to-day, but it is not guaranteed for to-morrow; to-mor-

row the working man may be discharged from his work and he will lose even the small salary. He cannot find other work easily; sometimes he must wait and look for work for an entire month before he secures it; having no bread for his family and seeing it perish, his brain reels and his judgment becomes unsettled; the sight of the extravagance of the rich makes him a ferocious enemy of the present social order. At labor meetings, unscrupulous demagogues malign the Church and seek to fasten on it responsibility for the present unjust condition of the poor, and claim that it sides with the oppressors. The Church, they sarcastically remark, preaches charity; but it is not charity, not alms that the workman wants, but justice. And as the Church is the firmest prop of the present unbearable order, it must be abolished together with the existing social conditions. The Church, authorizing and protecting the unjust conditions, in which the laborer is denied his rights, is rated consequently as an enemy of the working man. Thus these speakers indict the Church and propagate atheism; they flatter the lowest passions of their listeners and scorn any higher aim than the gratification

of the senses. Finally, they call upon the oppressed to rise up against their tyrants and to establish a new social order, even by the use of violence and dynamite. At first, the better ones may shrink from such gory doctrines. But hunger overcomes their scruples. So they become fanatic revolutionists, anarchists, fierce enemies of the Church and finally atheists.

What we have described are facts that may be verified almost every day. The enemies of the Church have very easy work at the present time in propagating a rationalistic and anti-religious spirit among the working-classes. The Church, they spitefully point out, teaches that we must suffer and, by suffering, merit everlasting reward before God. But this is only cheating people out of their earthly happiness for the benefit of capitalists. The working-class, exasperated by prolonged injustice, rise in protest and are ready to enforce their rights by bloodshed. The malcontents daily increase in number; they grow bolder and more desperate. Alcoholism helps to demoralize them completely. Therefore, the social movement is the indirect cause of the rationalistic, sceptical, and anti-religious spirit; for

the enemies of the Church and of morality find eager listeners among the poor downtrodden and starving people.

We will leave this question for a moment and pass on to consider other direct and indirect causes of the anti-religious spirit.

The second cause of the anti-religious spirit at the present time is the materialistic stage of development upon which the history of science has entered. The evolution of science passes through different successive, periodical phases: upon idealism follows positivism and materialism, which is succeeded by scepticism, which in turn finally gives way to idealism. At present we are living in the materialistic period. And, though it is already merging into the phase of scepticism, it will not close until it shall have passed through the lower classes of society. For the intellectual classes, an era of idealism is beginning to dawn.

The materialistic epoch in which we live is unduly prolonged by the social movement, and it probably will last until social conditions shall have improved. Upon this, idealism will enter into its rights; human reason will turn to metaphysical speculations, and make use of the experimental data that have

been stored up in the materialistic era. Some time will elapse before the middle class, which is now thoroughly honeycombed by materialistic principles, shall return to idealism. Young men of this class imbibe materialistic ideas in schools and colleges, and, not being able to judge them according to their real value, they give unqualified assent. Teachers, especially in France, are largely materialists and very zealous in the propagation of materialism among students; with dogmatic authority they put before their pupils such uncritical phrases as, " matter causes itself;" "the cause of everything is energy." Thus materialism has a firm hold on the middle classes.

The Church of the present time has many enemies among pseudo-scientists and different teachers of the public schools.

We read in the *Literary Digest* (3 February, 1908) anent modern religious persecution:

When Mr. René Bazin, member of the French Academy, was recently asked, apropos of the present condition of religion in France, whether the world was witnessing a dissolution, or an evolution, of the religious idea, he answered, "Neither; we are witnessing a persecution." In this remark, he was not allud-

ing to the Law of Separation in France, the confiscation of church property, and the expulsion of the clergy from their immemorial homes, says Ch. Woeste, writing in the *Revue Générale* (Brussels); he referred to the persecution waged against the church by scientists and philosophers of the day. They wage intellectual war upon Christianity, he says, and lead the ignorant to assent to theories which they do not and cannot understand. They persecute Christianity by scattering the seeds of moral plague among the people. He quotes as example the words of a French college president, Mr. Lemeere, uttered in 1907: "Dense is the darkness of our ignorance; we are advancing tiptoe through a profound night. But the phantoms raised by the imagination of our terrified ancestors are gradually vanishing. We are already beginning to see light. . . . We have learned that we are not the creatures of an anthropomorphous god, but the children of energy." "The children of energy," repeats Mr. Woeste, and adds, "if Mr. Lemeere thinks that in such an acknowledgment as this men can 'see light' he is the only person who thinks so."

The bombarding of old and settled beliefs, declares this writer, has driven the common lay people, among whom the extreme views of atheism and unbelief have disseminated in popular form, to seek other places of refuge.

Students believe what professors say in schools because they are unable to criticize anti-religious sentences; learning such principles in school, they become materialists for their whole life.

The middle intelligent class propagates materialistic ideas among the lower classes when talking publicly about social problems or on other occasions. They simply deny the existence of everything that is not material; they teach that materialism alone will help the poor to better their condition, and that religion and, in general, morality and idealism are the obstacles in the way of social amelioration; they sneer at religion and Christianity and openly call it the enemy of humanity; their intention is to eradicate entirely religion and moral principles from the lower classes and prepare them for an international revolution.

The materialistic spirit of many scientific theories and hypotheses begets anti-social and anti-moral doctrines, and this is the reason why the ethical principles, guiding the middle intelligent class in the present materialistic era, are utilitarian and epicurean. The ideal of an average man of this class is to gratify his passions and his lowest instincts; no justice in his dealings with his fellowmen, no loyalty in marital relations, no integrity and uprightness of character; such a man is ready to barter everything for money wherewith he may indulge his vicious inclinations.

Modern science continually creates new material comforts and luxuries which, in their turn, develop new artificial needs; at the same time the resources of men diminish. This disproportion produces the utmost dissatisfaction, which the enemies of the Church direct against Christian doctrine, contending that the Church is responsible for this unfortunate condition.

The materialistic spirit of our age appears also from the fact that, in the present time, only applied sciences (all those which give the highest material utility) are cultivated; we live in the time of practical specialties and the public attention is absorbed by practical inventions. Everything savors of materialism.

The materialistic phase, as we may perceive from the history of civilization, never continued for so long a time as at present, and it is already disappearing and changing into scepticism and even into idealism among the great scientists; this idealism ventures forth very cautiously; nevertheless it is essentially idealism and well-disposed toward religion and morality. This new idealistic era will not reach the middle intelligent and lower classes until the social ques-

tion, at least in its most important issues, has been solved. Nor will the anti-religious spirit, which is the companion of materialism, disappear any sooner.

Another important cause of the prevailing anti-religious spirit, especially in European societies, is the absence of Christianity among public officials. This lack of Christianity shows itself in the attitude of the governments toward the Church, their arrogance toward their subjects and their neglect of the working-classes. Governments forget that they exist for the benefit of the people whom they govern and not only for their own benefit. Their main thought is to concentrate all power in their own hands and to break down all barriers in the way of their absolutism. The Church, being the chief obstacle to their tyrannical designs, they use all means to loosen its hold upon the people and to weaken its influence; they dissolved the natural social aggregates into isolated units and then had free hand in establishing a despotic rule. By armed force and standing armies they upheld their authority.

The dissatisfaction caused by such encroachments is diverted from the govern-

ments and laid at the door of the Church, which is made responsible for the misdeeds of others. The enemies of the Church are not candid enough to see that the Church is always persecuted by governments (in Europe); that the rulers, in their exaggerated egoism, use violence against it to make it pliant to their ambitious schemes. Secular power always strives to discredit ecclesiastical authority and to reduce the sphere of its influence. When, some years ago, during the preparations for the first International Peace Congress, it was suggested to admit the Church to take part in the convention, the representatives of many states protested, alleging that the Church does not possess temporal power. Why, then, do ill-disposed men charge the Church with all the existing abuses of society when they know that the Church is generally not suffered to participate in important social actions and reforms, but is held down even by liberal governments (as in France)?

Politics are no longer animated by a Christian spirit, but by a spirit of pharisaic hypocrisy; not justice and right, but force and violence characterize the dealings with the Church, the poorer classes, and entire nations.

Even so-called Christian governments exclude religious considerations from politics; they do not consult the Church in any of their enterprises. This leads the people to believe that religion is of no earthly and practical use. It gets into bad odor and disrepute. Thus the government helps to spread irreligion and to foster a spirit of animosity against the Church. And the Church must bear the odium of the blunders of the government.

The False Methods of Modernism.

THE only method available in eradicating the anti-religious spirit from the different classes of society is that which directly attacks its causes.

The Modernistic method of defending the Church by adaptiing its doctrines to the sceptical and materialistic views of the age, is eminently absurd. The profound, inherent repugnance of religion and materialism will always remain and cannot be glossed over. Anti-religious minds will never be satisfied by such adaptation and the faithful would be scandalized and wounded to the quick in their most sacred convictions. But, above all, the Modernistic methods flatly contradict the nature of the Church.

When the Encyclical "Pascendi" of Pope Pius X was issued, Modernists, defending themselves in various periodicals, tried to prove that the Encyclical does not present Modernism in a proper way, urging it is not a system as it is set forth in the Encyclical and that Modernists themselves do not agree on any absolute form. We grant that there are some points which all Modernists do not endorse and that they may disagree

on some problems; nevertheless, the leading Modernists have shown clearly in their writings the Modernistic system exactly as it is described in the Encyclical. The author of the Encyclical has gathered the dispersed material, extracted the fundamental principles and, rounding out, applying, and constructing, they place before the reader a coherent system.

We may even say that the Encyclical, in exposing the Modernistic system, does not show the underlying sceptical spirit in such an extreme form as it is shadowed forth in an essay in defense of Modernism by Father Tyrrell, one of its most distinguished exponents, who unwittingly lets out that Modernism is complete scepticism. The essay appeared in the January issue of the *Hibbert Journal* (London). We quote it in part to show the better that the Modernistic method of defending the Church is repugnant to its very nature. Father Tyrrell says:

> Modernism is a movement, a process, a tendency, and not, like scholasticism, a system—the term or "arrest" of a movement. It is a movement away from the scholastic position in a variety of directions. But, whereas in former years such movements have been in quest of some new position to be accepted

as final and permanent, Modernism recognizes movement as itself a permanent condition, and seeks only to discover laws and determine its action. Growth is its governing category. In other words, it is an attempt to reconcile the essentials of Catholic faith with those indisputable results of historical criticism which are manifestly disastrous to the medieval synthesis of scholastic theology. It does not demand a new theology, or no theology at all, but a moving, growing theology—a theology carefully distinguished from the religious experience of which it is the ever-imperfect, ever-perfectible expression. It does not demand a new institutional framework of Catholicism, or no framework at all, but a recognition that the framework has grown in the past and should be suffered to grow in the future under the guidance of the same Life and Spirit.

Modernism, therefore, does not need theology at all as far as it is a system in "arrest" (as they say), but it wants a theology always changeable; it does not want a new institutional framework of Catholicism, or no framework at all, but the recognition that the framework is changeable and that it grows; but, if we suppose that all theological principles are changeable, we must evidently doubt their truthfulness, and then absolute scepticism would follow. Theology, then, would not be a science at all, because every science, although it develops,

nevertheless possesses unchangeable and evident principles which constitute its essential elements; theories and hypotheses may be changed, but not the evident principles. The same holds true of the doctrine of the Church.

The Church has already suffered many persecutions on account of the firmness with which it clings to its essential principles and doctrines; the Church cannot alter its essential elements, because it is to be the beacon-light of truth guiding men through the stormy and restless waves of error.

The Modernistic system of modifying Catholic doctrine is entirely sceptical and akin to that which was broached at a congress of freethinkers lately held in Prague, the capital of Bohemia. According to the opinion expressed in the lectures delivered on that occasion, everything is changeable, and religion should be debarred from the schools because it teaches that there are unchangeable and eternal principles. The ideas of the Modernists coincide with these views.

Scepticism, considered in itself, is unscientific, because we see that all sciences, though they develop, nevertheless possess demon-

strated principles which are unchangeable and which we cannot doubt; we base our life on these very principles and we do not make a mistake because experience proves their reliability. How, then, can we admit that all principles in theological sciences are changeable, if no science would accept such a proposition?

Modernists contend that theological sciences should not be based on scholasticism, the standard and official Catholic philosophy, because this philosophy being in "arrest," impedes the development of theology. Modernists are the enemies of Christian philosophy and they proceed like all sceptics; namely, being unable to refute it, they revile its immutability and call it a fossilized relic that has outlived itself.

Why do they not point out where it is wrong? Its very enemies cannot help using it in practical life: they apply Aristotelico-Thomistic logic and metaphysics, and reason on the strength of the principles of causality, identity and contradiction. They base natural sciences on these same principles; yet in theory they reject Christian philosophy as unprogressive and obsolete. They

give the preference to pantheistic and sceptical systems replete with all possible absurdities. According to these systems, the principle of causality does not exist; effects may be greater and more perfect than their causes, they may even be produced without a cause; contradictions may co-exist; matter and spirit are phases of the same reality, which is blind energy and highest intelligence at the same time.

Scholasticism, the authorized, typical form of Christian philosophy, is a compact, well-balanced, and rigidly logical system; it is impregnable in its main and essential positions. It has been much maligned and ridiculed, but not refuted. It has been fiercely assailed throughout the ages by all manners and kinds of enemies, but it has withstood the violent onslaught. It has been tested in the crucible of severe and relentless criticism, but it has come out of the ordeal unscathed and intact. Modernists have renewed the old attacks. They possess a rich store of historical and philological erudition; they are well-versed in every branch of natural science; they are conversant with every detail of theological lore. They do not lack natural abilities and great intellec-

tual acumen. They are deficient only in philosophical training. And this absence of mental discipline accounts for their errors and their deep-rooted hatred against the scholastic system. All loose thinkers instinctively dread scholastic philosophy. In its rigorous logic there is no room for vague speculations; the incandescent searchlight of its syllogisms pitilessly reveals the hidden flaws of a plausible argument. And so the Modernists have also enlisted with the enemies of scholasticism. They have cast the old slurs at it, but they have not disproved any of its essential tenets. They apply scholastic logic; they adopt certain metaphysical principles; in fact, they could not reason and live without them; but they will not acknowledge their indebtedness, and they ask that the Church should banish this time-honored system from its theological schools. In like manner, scientists and un-Christian philosophers, when reasoning, unconsciously and without bias proceed on the lines of scholastic argumentation; but the moment they speak as philosophers, they forsake their logic and do not shrink from the most absurd and chimerical conclusions, only to evade the inevitable conse-

quences which sound and enlightened reason imposes.

The general and special metaphysical theories of scholasticism are in perfect harmony with experience; they are consistent and solid. They treat of the nature and essence of things and prove the objective existence of the world. We can understand that a recluse philosopher may come to doubt the reality of the external world, but that sober scientists, living in daily contact with nature, should go to such length, seems incredible. Yet, misinterpreting some physiological phenomena of color-perception and sound, they also denied the objective reality of the outer world. Reflection, however, taught that, although there is a subjective element in our way of perceiving things, there is also an objective quality which provokes and determines the phenomenon of vision and hearing. The subjective modifications take place in correspondence to the action of outward, objective stimulants. And over the latter we have no power; they act irresistibly and we cannot fashion and modify the impressions of our senses according to our will and wish. This dependence of our sensations and the stability

and recurrence of certain groups of impressions prove the objectivity of the external world. So experience and experiment, after all, bear out the old scholastic theory.

Scholastic cosmology, again, respects experience. It does not try to explain natural phenomena by mere words or catchy phrases. It analyzes the data of science and upon this analysis builds its theories. The fundamental ideas which it gleans from observation are order, causality, design, contingent being, and absolute being. They are not vague speculations, but the stock-in-trade of our daily thinking and appeal to every practical mind, whereas the cosmological theories of materialism, pantheism, and subjectivism shock the ordinary common sense and upset all our practical notions of things.

The recent discoveries in psycho-physics, a comparatively new branch of philosophy, were thought to be the complete undoing of scholastic psychology, but they only served to emphasize the intimate union of soul and body, as they showed the perfect dependence of mental process upon physiological concomitants. Psycho-physics only leads us to the threshold of conscious life; it ex-

amines the conditions of sensation and the preliminaries of thought; about the nature of perception and thought it knows nothing. Scholastic psychology avails itself of these useful discoveries and incorporates them into its system, thus perfecting and completing it.

The scholastic system of ethics is the only one extant that provides a firm foundation for morality and an efficacious sanction of moral law. It derives our obligations from one Supreme Lawgiver, who overrules the world and manifests His will in the heart of man by the voice of nature. This Lawgiver is God. And because God's power overshadows the law, men bow before its majesty.

In the social theories of scholasticism we remark the same sober spirit of observation. They are based on a thorough study of the nature of man. Nor is this man an ideal, ethereal being, without a habitation and a name; but the real, living, breathing man with all his virtues and all his vices. They favor order and justice and a reasonable freedom, but they condemn all anarchistic schemes, subversive of all social order, they look askance at all extravagant prop-

ositions, not taking into account the real nature of man. These principles will insure a continuous, progressive development of society.

Why should the Church abandon a philosophical system so perfectly in accord with all the dictates of logic, the results of experience and the requirements of human nature? Only because it has the stability of truth and not the changeableness of error. Let other systems pass through interminable metamorphosis, scholasticism will be satisfied to be labelled "a system in arrest." But such principles in arrest, firm, stable, immutable, are the skeleton of every science.

If scholasticism is unchangeable in its principles, it is not unprogressive in its details. It adapts its conclusions to the progress of the various sciences and absorbs the new materials which experience furnishes. Thus there remains sufficient scope for progress, improvement and development.

Never can the Church gain anything by joining hands with rationalism and fusing religion with scepticism; religion can only be saved by upholding without compromise and without flinching the immutability and evidence of eternal truth.

A thorough training in philosophy is of special importance to the future minister of the Church. For he will meet many objections that he can only refute on philosophical grounds. Moreover, he can never acquire insight into the divine science, unless he be prepared by a good philosophical education. Not by giving up scholasticism, but by enforcing it, will the Church triumph over the spirit of irreligion.

If the Church submitted its doctrine to the public, it would become a bone of contention between the different parties and would be distorted, to favor party interests. The Church must stand above and beyond all parties and factions. It represents the interests of humanity and teaches external truth to all without distinction and without preference. It would be fatal to religion were it welded to any particular interest, because this would arouse suspicion in others. Besides, in such a case, religion would be blamed for all the outrages, perpetrated in its name, but in reality for the party-leaders.

Among the leaders of the social movement there are undoubtedly honest and fair-minded men, who devote themselves to the

welfare of the people. But these are not the bitter enemies of the Church. Implacable hatred and instinctive animosity against the Church are generally found only among those who have some reason for wishing the suppression of the law of God, or among such as simply use the misguided masses for their selfish purposes.

We do not affirm that everybody who professes religion is a man of integrity and character. Yet even criminal psychology and statistics, as Lombroso proves, go to show that nearly all criminals are destitute of religion.

If some ecclesiastics are not as active in the interests of social reform as certain men would like them to be, at least the Church and religion should not be censured for this. We cannot all have the same hobby. The Church as a whole has never failed to co-operate in all reasonable enterprises in behalf of social reform.

As the public becomes intellectually more developed, it will come to understand that no matter what forms of government society may have in the future, no matter what kind of principles may prevail in political economy, the basis of all government and

politics must be religion, morality and justice. The more the external means to maintain order are reduced, the more the internal factors, conscience and the sense of responsibility, must be emphasized. In this coming golden age, religion, which enlightens conscience and inspires sentiments of responsibilty, will no longer be decried as hostile to society and human progress. It will also become patent that every enemy of religion is an enemy of humanity. Meanwhile, the Church must guard and defend the sacred principles of religion, right and morality, entrusted to its care; but not expose them, as the Modernists would have it, to the ravages of public opinion.

The public regards the Church with distrust, because it teaches the divine origin of authority. But by this doctrine, the Church does not intend to sanction and justify all the actions of the government. It cannot be said to act as an accomplice of the government in the suppression of the people. The doctrine of the divine origin of authority is but vaguely understood. The people, by nominating and electing men to administer public affairs, actually do confer the power to rule. But this power, as required by the

very nature of society, comes remotely from God, who is the author of society. Elementary forms of government have at all times existed; not even the household of the bees and the state of the ants can be without them. Therefore government is a divine institution and not subject to the whims and fancies of the people. Otherwise there could be no stability in society. The power once transferred to the legitimate ruler, whether he be king or president, whether he was elected to office or assumed authority by hereditary transmission, cannot be withdrawn at the pleasure of the governed.

Governments should understand that by undermining the authority of the Church they are digging their own grave. This applies not only to monarchies, but even more to republics; for republics can less exist without religion, morality, and justice than monarchies. Anti-religious tendencies are also anti-social and revolutionary. Anarchy spares no form of government; it strikes alike the king and the president. The Church, by fostering a truly religious spirit, protects authority and the peace of society. The State should give full freedom and generous support to the Church; this will redound to its own benefit.

But the Church should not be a tool of the government, as Modernists rave; such a condition would discredit the Church with the people and drive them into the arms of irreligion, for then they would look upon the Church as an oppressive force, the same as the army and the police. But this is not the mission of the Church.

Conclusion.

EVERY phenomenon in history has a reason for its existence. Modernism, which spread so rapidly among Catholics, must also have its reason. It generally happens that the persecutors of the Church do not understand the hidden purpose which God pursues in permitting their existence. They are too much intoxicated with their own doings to see anything beyond the limited horizon of their immediate environment. It so happens to the Modernists. They flatter themselves that the Eternal Law called them to reform Catholic doctrine by their theories; but herein they blunder. Their theories are irrelevant and short-lived, but their existence is the symptom of a critical state of the Church; it serves as the indication of a strong undercurrent of irreligion in human society; it forebodes the coming of an epoch of religious indifference and disbelief (described as "religio depopulata" in an old prophecy). The anti-religious spirit will diffuse itself through the lower classes of society; more difficulties between the Church and the different states will arise; sensual indulgence will be the ethical

ideal of the multitudes. One of the greatest persecutions that ever swept over the Church is preparing in Europe. The Church must get ready to meet it. Therefore God has forewarned it by the appearance of Modernism, the harbinger of irreligion. This persecution may last until the passing of materialism. After the storm has abated, the Church will be hailed as the welcome ally of a new, young, and vigorous idealism.

In the future social development, after the equilibrium of capital and labor shall have been established, a terrific collision between the intelligent, refined artisan and the brutalized, coarse proletarian will shake the foundation of society. Then the enemies of the Church will be undeceived; they will see to what monstrous depth of degradation a man without religion and ethical ideals will sink; they will be horror-stricken at the wild outbreak of the low passions, pent up in the heart of man and restrained only by religion and morality. At last the ennobling influence of religion upon man's nature will be understood and the Church will be recognized as the greatest benefactor of human society.

Modernists, who obstinately persist in their errors, will vanish, sooner or later, as has always been the case with the enemies of Christian truth. Those sincerely converted may be privileged to fight for the defense of the Church in the foremost ranks, on account of their scientific attainments and their youthful enthusiasm.

Glorious opportunities, indeed, present themselves in the Church even to the most brilliant genius, and there remains a wide and promising field for the buoyant activity of the Modernists under the auspices of ecclesiastical authority. May they turn their keen-edged weapons to a nobler aim and stand by the Church in the coming persecution, of which their appearance has premonished the religious world. Thus they will be not only the sad omens of future evil, but likewise the illustrious champions of an illustrious cause.

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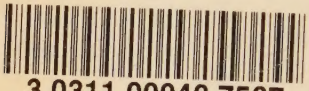

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